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of others. The work thus divides itself into three parts: the sources of revelation, the appropriation of revelation, and the content of revelation. On each one of these subdivisions the whole range of Gnostic literature is ransacked for whatsoever it may have pertinent and valuable. The conclusions reached by the author are that the Gnostics believed in revelation in general, that they believed in particular revelations given to themselves, and that they held more especially to the reality of biblical revelation, though they did not accept this always as authoritative, because they ascribed a portion of it to sources inferior to God. They were not rationalists, but supernaturalists. The essay, though not exhaustive, throws a flood of light on a most interesting subject.—A. C. ZENOS.

Die Hauptprobleme der Leben Jesu Forschung. Von Otto Schmiedel. (Tübingen: Mohr, 1902; pp. iv + 72; M. 1.25.) This essay, written for lay readers, presents to them a convenient and serviceable résumé of the main problems encountered in the investigation of the life of Jesus. The author's position is that of the advanced critical school. He allows the fourth gospel no value whatever as a source for the life of Jesus, and discovers some fundamental contradictions between the synoptists and the fourth gospel as well as among themselves. Those who repudiate this extreme position may at the same time sympathize with his decided emphasis on the ethical rather than the apocalyptic elements in Jesus' life and teaching.—J. W. BAILEY.

Das Messiasbewusstsein Jesu und seine neueste Bestreitung. Von Oscar Holtzmann. (Giessen: Ricker, 1902; pp. 26; M. 0.50.) In this lecture, delivered at Frankfurt on the Main last October, Dr. Holtzmann criticises certain recent German views regarding the messianic consciousness of Jesus: that of J. Weiss, because it virtually underestimates the importance of Christ's messianic consciousness; that based on the work of Usener, because it leads to the conception that Jesus was induced by Peter to assume the rôle of Messiah; and that of Wrede, because, in the first place, it assumes that the disciples did not recognize Jesus as Messiah until after the resurrection, and because it involves a violent handling of Mark's gospel. Dr. Holtzmann regards the messianic name as implying the finality of Christianity. A higher law than that of the Messiah is unthinkable.—GEORGE H. GILBERT.